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could be changed, as might well be the case, the income tax would then not be needed for either state or local purposes.

But on the other hand, it is obvious that there is no immediate likelihood of a fundamental change in the tariff, and we have learned that the system of state and local taxation is becoming in some respects progressively worse rather than better. In the face of this situation the argument for some kind of income tax becomes very strong. When we join to this argument the further consideration that the adoption of an income tax would not only tend to redress existing inequalities, but would also in all probability make a reform of our entire system of state and local taxation more easy of accomplishment, the arguments in favor of the adoption of an income tax acquire additional weight. When, finally, we add to these considerations the reflection that the income tax is in harmony with the pronounced tendency throughout the civilized world, and that wherever we find the spread of democracy, we find the growth of income taxation, the argument for the adoption of some form of income tax becomes well-nigh irresistible [p. 642]. [And again, p. 658] let the income tax be a national tax, let the proceeds go, in part or in whole, to the separate commonwealths, to be utilized as the necessities or conveniences of each may pronounce.

Professor Seligman may not be an insurgent but he must be classed as a progressive.

A. B. WOLFE

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Die Juden und das Wirtschaftsleben. By WERNER SOMBART.
Leipzig: Dunker und Humblot, 1911. Pp. xv+434. M. 9,—.

In this latest study by the author of *Der moderne Kapitalismus* we are presented with a systematic appraisal of the part played by the Jew in the evolution of that institution whose structure supplies the ground pattern for our present-day civilization. It is a bold but brilliant attempt to lay under tribute race-psychological and anthropo-geographical theory for the explanation of outstanding economic phenomena. Sombart's central thesis may be stated thus: Modern capitalism is the objective embodiment of the peculiar racial tendencies of a hot-blooded, nomadic desert tribe—tendencies which were to gain dynamic expression only through the historic accident of contact with the radically different chilly and damp, sluggish and stable sylvan populations of the North. The three main divisions of the book are devoted, respectively, to the historical, the psychological, and the genetic arguments in support of this singular position; and with a wealth of erudition surpassed only by his

felicity in the selection of data the author carries his reader along to the most striking conclusions.

In tracing the rise and growth of commerce in Europe, he notes a parallelism between local prosperity and the presence of Jews, and, conversely between the expulsion of Jews from a locality and the decline of its commercial eminence. This, according to the author, is not a mere coincidence, but, as he tries to show by the testimony of contemporaries, is a necessary causal sequence. Not only were the Jews in Europe since the fifteenth century predominantly engaged in commerce and finance, but they gave a vital impetus to international and colonial trade by furnishing the money for voyages of exploration and being otherwise largely instrumental in the discovery and subsequent up-building of industrial America. America is, indeed, the "land of the Jews" *par excellence*, for here capitalism has reached that climacteric development which only the free play of Jewish genius could achieve. And what is claimed as distinctively "Yankee smartness" is in reality nothing but "congealed Jewishness" under the historic name of Puritanism. The commercialization of industry and of economic endeavor in general, involving as it does the subordination of qualitative sustenance values to considerations of quantitative pecuniary advantage, could hardly have been effected except for the Jews. What has commonly been charged against them as inferior commercial ethics was, in reality, but a new, rational, capitalistic attitude of mind as opposed to the mediaeval, traditional, artisan standpoint with its class-bound norms of economic action, its prohibition of advertisement and competition, its emphasis upon consumption goods, fair price, dignified existence, etc. It was a radically new factor, then, introduced into the commercial life of the West by the Jews—this idea of free competition and its corollary of free trade. And it is surely not by accident that the most important inventions contributed by this people to our modern civilization have been made in the field of commerce.

What enabled the Jews, rather than any other ethnic group, to develop that remarkable technique of business enterprise which was to revolutionize economic life by emancipating it from the restriction and conventions of an outgrown feudal order, by rationalizing and modernizing the organization of the processes of production and exchange? The solution of this problem constitutes the task of the second part of the book. The author finds a twofold qualification of the Jews for this particular rôle: first, the objective, i.e., environmental conditions under which they lived in Europe, and, secondly, their subjective or psychic

equipment which was an original racial character. The distinction is somewhat absolutistic and in any case inadequate, for, on the one hand, it fails to recognize the organic interdependence of the two factors, and, on the other, disregards that most important group of influences which may be subsumed under the categories of social heredity, suggestion, and attention, and which supply significance to the one and direction to the other. The geographical dispersion of the Jewish people, their position as aliens in the land, their semi-citizenship, and their wealth, all conspired to give them the strategic advantage in the economic field and their religion furnished the specific motive for its exploitation. An analysis of capitalism and of Judaism reveals certain basic concepts of the former which are also central to the latter. Both are products of the reason, artificial mechanisms devoid of sentiment or mystery, indifferent or antagonistic to sensuous content. Sin and saintliness, like profit and loss, are conceived purely quantitatively, externally, unorganically, as breach or fulfilment of contract. Through his religion, which is essentially an ethic, the Jew rationalizes the whole of life: natural impulses and appetites are either consciously eliminated or restrained and rendered subject to artificially established ends. Morality itself, master of life, becomes the willing servant of the intellect in its dictation of utilitarian purpose to activity. In other words, Jewish virtues as well as vices are essentially those of a shopkeeping mode of life: thrift, sobriety, monogamy, adaptability, etc. The segregation of the Jews in the ghetto, so far from being forced upon them by the outside world, Sombart thinks, was the natural expression of an exclusive law that governed the minutest details of daily life. This segregation only reinforced the consciousness of "alienness," thus creating a dual standard of commercial ethics, by which trade with the gentiles was carried on under few and lax controls. It was thus that the competitive system became possible.

As this point, having made his argument, our author regards it as inconclusive without the support of deductive proof. Instead of showing how the mentality of the Jews of Europe is itself a product of evolution, strongly molded in certain directions by their peculiar occupational and other life-interests through a series of centuries, Sombart denies that it has undergone the slightest modification since the Jew was a nomad in the desert. While obviously aware of the peril of assuming, *a priori*, an "ethos" as a category of explanation, he nevertheless falls into the error of postulating four fundamental characteristics, from which all the other mental qualities and expressions of the Jew may be derived. These he enumerates as "intellectualism," "teleologism," "energism,"

and "mobilism," nowise suspecting that these traits may themselves be in large measure the result of prolonged political incapacity and of religious isolation whether compulsory or voluntary. His insistence on the inherited nature of special characteristics such as lack of concrete imagery in the Jew, his undervaluation of (abstraction from) personality, liberalism in politics, and rationalism in economics, seem scarcely warranted in view of current biological theory. Moreover, the abundance of evidence that might be adduced in support of the very opposite traits leads one irresistibly to suspect that there are many obstinate facts in Jewish life and character that are not dreamed of in Sombart's neat schematology. For this reason, his conclusions bear some of the marks of a closet-philosophy—the inevitable result of an attempt to comprehend reality by an examination of documents, to know the life of a people through a literal reading of its law. It is to be expected that the author's subsequent investigations in this field will supply the lack of realistic grasp which mars this otherwise masterful and original work.

PAUL WANDER

Introduction à la sociologie. Par GUILLAUME DEGREEF. New edition. Paris: Marcel Rivière et Cie, 1911. Tome I, pp. c+230, Tome II, pp. 444. Unbound, Fr. 12.

The new edition of this celebrated work is enriched by a long preface, devoted mainly to discussion of Comte, Quetelet, and Spencer. Professor DeGreef avers that his own theories, even when inconsistent with theirs, are nevertheless developed from those of the three great founders named.

The preface contains a number of interesting remarks on the subject of education. These are quite in harmony with the discussion of that subject contained in the main text; indeed there is nothing in the preface to indicate the slightest diminution of confidence in any of the author's characteristic teachings, or any desire to modify or qualify them, but rather stout reaffirmation. He holds that democracy involves two things: a just distribution of wealth and a just distribution of intelligence, which implies instruction for all up to the limit of their capacity. Primary and secondary instruction, he says, are too theoretical and separate from practice; while, on the other hand, the higher instruction is too occupational and specialized. Every well-educated person, he believes, should have a general notion of all the divisions of science enumerated in Comte's